

evangelist, and the Spirit of God was evidently present, and sinners began to inquire, and things looked quite favorable, until some of the members in the church began to agitate the inquiry how they should pay him for his services. They said "If he says among us any longer, he will expect we should give him something," and they did not see how they could afford to do it. And they talked about it until the minds of the brethren got distracted and divided, and the minister went away. Look at it. There God stood in the door of that church, with his hands full of mercies but these parsimonious and wicked professors thought it would cost something to have a revival, and their expenses were about as much as they felt willing or able to bear. And so they let him depart and the work ceased. The minister would not have left, at the time, whether they gave him any thing or not, for what he should receive, or whether he should receive any thing from them, was a question about which he felt no concern. But the church by their parsimonious spirit got into such a state as to grieve the Spirit, and he saw that to stay longer with them would do no good. O, how will those professors feel when they meet sinners from that town in judgment, when it will come out, that God was ready and waiting to grant them a blessing, but they allowed themselves to get agitated and divided by inquiring how much they should have to pay!

10. They must be agreed in laboring to carry on the work. It is not enough that they should agree to pray for a revival, but they should agree also in laboring to promote it. They should set themselves to it systematically, and as a matter of business, to visit and converse and pray with their neighbors, to look out for opportunities for doing good, to watch the effect of the word, and watch the signs of the times, that they may know when any thing needs to be done, and do it.

(1.) They should be agreed to labor.

(2.) They should be agreed how to labor.

(3.) They should be agreed to live accordingly.

11. They must agree in a determination to persevere. It will not answer for some members of the church to-day to begin to move and bluster about, and then as soon as the least thing turns up unfavorable, to get discouraged, and faint, and one-half of them give over. They should be all united and agree to persevere, and labor, and pray, and hold on, until the blessing comes.

In a word, if Christians expect to unite in prayer and effort, so as to prevail with God, they must be agreed in speaking and doing the same things, in walking by the same rule, and maintaining the same principles, and in persevering till they obtain the blessing, so as not to hinder or thwart each other's efforts. All this is evidently implied in being agreed "as touching," the things for which they are praying.

THE EFFECTS OF EDUCATION.

In following the history of mankind, we observe, that, in proportion as nations cultivate their moral and intellectual powers, atrocious actions diminish in number; the manners and pleasures become more refined, the legislation milder, the religious purified from superstition, and the arts address themselves to the finer emotions of the mind.

By observing, also, the different classes of society, and the inhabitants of different provinces, we learn, that ignorance is the greatest enemy of morality. Wherever education is neglected, depravity and every kind of actions which degrade mankind, are the most frequent. Among ignorant persons, other things being equal, rapacity, cheating and thieving, drunkenness and sensual pleasures are prominent features in the character.

Those, then, who object to the instruction of the lower orders, can merely act from selfish motives. Being aware of their superiority, they may wish the inferior classes to be obedient to their arbitrary regulations; for, unquestionably, it is much easier to lead the ignorant and uncultivated, than the instructed and reasoning people. Knowledge, too, and the habit of reflection, detect abuses and errors, which selfishness and pride may wish to keep concealed. But whoever thinks it right to cultivate his own mind, cannot, with justice, desire others to remain in ignorance. He, therefore, who is versed in history, or understands the law of Christian charity, will join those who contend for the benefits of an education, adapted to every class of society. This, then, will not be confined to reading and writing, but particularly extended over the moral conduct, and all duties and rights in practical life.

(Spurzheim on Education.)

From the Cross & Journal. FAITH IN THE MINISTER.

Mr. Editor:—Do not some people have too much faith in their minister? A man once said to me, "when we have a new preacher, I listen very critically a few times, till I am convinced he is sound; I then dismiss my concern, leaving him to preach to the people." I believe this man not only had wrong notions concerning the relation subsisting between a minister and the members of the church, but that he put too much faith in the minister. Again: I once knew a man who esteemed his pastor highly; but had conceived a strong dislike to a neighboring minister with whom his pastor sometimes exchanged. He lived three or four miles from church, and I once saw him, after reaching the church door and seeing the object of his dislike in the pulpit, turn about and go home. Now, I think he had wrong notions about the object of assembling;—for I suppose the leading object should be to worship God, and this worship is chiefly

between the individual worshipper and God the object of worship. But it would seem as if the individual of whom I am speaking, made the minister the object of his chief regard. I think he put too much faith in the minister.

ANNIVERSARIES.

LATELY HELD IN BOSTON.

From the Christian Watchman.
MASSACHUSETTS BIBLE SOCIETY.

The annual meeting of the Massachusetts Bible Society was held on Monday, May 23, at the Old South Chapel, Spring Lane. The Secretary's Report was read which stated that 2123 Bibles had been distributed during the past year, a small portion of which were in foreign languages. The pleasing fact was stated in the Report that \$1000 had been appropriated during the year, to the defraying in part the expense of printing the New Testament in raised letters for the Blind; to this sum were afterwards added, by a vote of the Board, \$250, being half of a donation from an anonymous friend, to the funds of the Society. The following is the list of officers for the ensuing year, viz: Rev. John Pierce, D. D. President.

Henry Ware, D. D. Sen. V. Pres.

Francis Parkman, D. D. Cor. Sec.

William Jenks, D. D. Rec. Sec.

Henry Edwards, Esq. Treasurer.

MASSACHUSETTS CONFERENCE OF BAPTIST MINISTERS.
This Conference held its annual meeting at the Federal Street Baptist Meeting-house, on Tuesday at 10 o'clock. A. M.—The Rev. Mr. Barnaby, of Townsend, presided. After prayer by Rev. Mr. Allen, of Kingston, the Secretary, Rev. Mr. Hague, read the minutes of the proceedings of the last meeting; when the Rev. Mr. Warner, of Brookline, the first essayist, read an essay on the following theme, given him at a previous meeting:—*The comparative advantages of written and extemporaneous preaching.* The essay was committed to the committee of reference.

The committee appointed at the last meeting to originate a quarterly periodical, reported briefly, that they had attended to the duty assigned them; that the first number of the work, entitled, the Christian Review, was issued on the 1st of March; and that its success entirely exceeds their expectations. It appeared that the first number, 1200 copies of which were printed, was entirely exhausted, that 1700 copies of the second number had been printed; and it was expressed as the sense of the meeting, that not less than 2,000 copies of the first number would be called for before the close of the year. The Rev. Mr. Jackson offered the following resolution:

Resolved, That this Conference views with peculiar satisfaction, the publication of the Christian Review, and have learned with great pleasure that its patronage has exceeded even the sanguine expectation of its friends—and recommends to all the friends of this work, to make greater and more vigorous efforts for its still wider circulation.

The Rev. Mr. Williams, of Newburyport, offered the following resolution in relation to the afflictive event to which allusion is made in another column.

Whereas in the inscrutable providence of Almighty God, our highly esteemed and useful brother, Bela Jacobs, was suddenly killed on the morning of the last Lord's day, after having just arrived at the door of his Church, therefore Resolved, that we unitedly and deeply deplore his death, and most sincerely sympathize with his deeply afflicted widow, and the children so suddenly deprived of an endearing and pious father; also that we affectionately sympathize with the bereaved Church and Society in East Cambridge to whom he ministered, and that as ministers of the gospel we feel ourselves solemnly called upon to be always ready to give up the account of our stewardship to God.

The Conference were solemnly impressed by this event in Providence, and passed the following resolution in reference to the funeral solemnities of their departed brother.

Resolved, That the Conference regret, that the occurrence of one important public meeting this afternoon will prevent them from attending, as a body the funeral of the deceased, and that Brn. Jackson, Leverett, Warner, Hague, Lovell, Ide and Miller, be requested to attend, on behalf of this Conference.

Appropriate resolutions were also offered in reference to the demise of Rev. E. W. Freeman, and the Rev. Alonzo King, members of the Conference, who had departed this life since the last annual meeting.

The officers of the Conference are, Rev. Dr. Sharp, President, and Rev. William Hague, Secretary. The Rev. John Wayland was appointed first essayist, and Rev. William Hague, second. Rev. Addison Parker, first preacher, and Rev. N. W. Williams, second.

The annual Sermon was preached by Prof. Chase, of the Newton Theological Institution, from 2 Cor. x. 4—"The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds." After a clear exposition of the words *carnal and mighty*, the preacher remarked that every disciple, especially every minister, is summoned to a warfare, in which he must contend earnestly for the faith once delivered to the saints. He thus divided his subject:

The successful weapons of the Christian ministry, are truth, holiness, and love.

PRISON DISCIPLINE SOCIETY.

This Society held its annual meeting at Park street church, May 24, at 11 A. M.

The Hon. S. T. Armstrong presided.—The meeting commenced by prayer and reading of the Scriptures by Rev. Mr. Brown of St. Petersburg. The passages of Scripture read were one portion which was selected by a prisoner as expressive of his feelings, while in prison, of abasement and self-degradation; and another of the same convict after his discharge, full of hope at his Deliverer, "The Lord is my Shepherd, I shall not want," &c.

The Report of the Society was read by its Secretary, Mr. Dwight. It is the 11th year since the organization of the Society. In looking over the list of mortality for the past year, the Report says, We have to record but a single instance of death among 250 of its officers, life directors, and life members; and but one out of 500 members of the Society. We have had no such experience in any former year of the goodness of our God, and for which we ought to feel grateful, and exhibit this gratitude by devoting more ardently than ever the lives he has spared to the great cause of improving the condition of this class of unfortunates of our fellow men. The divisions of the Report were 1. Asylums for Poor Lunatics—2. State Prisons—3. County Prisons—4. Houses of Refuge—5. Imprisonment for Debt—6. Capital Punishment—7. Domestic Correspondence—8. Foreign Correspondence.

1. Lunatic Asylums. In Maine, much has been done to establish these important institutions. There has been received by individual donations, the sum of \$20,000, in addition to \$20,000 granted by the State. The building is to be erected this season, and located on the East bank of the Kennebec river. In New Hampshire, the feeling is favorable, but no legislative action has been passed on the subject. In Vermont, a report of the Legislature on this subject gives 144 lunatics in 60 towns—and the examination is incomplete. \$2000 has been granted for 5 years, making \$10,000. The subject was first started by Mrs. Marsh of that State, giving by will \$10,000 towards the subject. In Massachusetts, The institution at Worcester is in a very satisfactory condition. It was the first of the kind in the U. States. During its continuance 112 have been discharged, cured. The Report states, that of cases which were attended to early, 82 1-2 per cent. have recovered, while only 15 1-2 per cent. have recovered of those cases which have been neglected a single year. This part of the Report abounded with interesting and highly important facts on the treatment of those who have heretofore been considered incurable. In the management of the McLean Asylum, an important fact has been established, viz., that family worship and religious teaching will exercise a most happy and soothing restorative on the insane mind. In Rhode Island and Connecticut there are no such Asylums. In New-York the Legislature have granted \$60,000 for the object. In Ohio, \$20,000. The estimate which has been made on the subject of lunacy, gives 1 lunatic to every 1000 souls, and among some portions of the country, as Boston, it has been found to be in 600 of the population.

2. State Prisons. In Maine State Prisons they have been blessed with a revival of religion. There are there 70 convicts. In Massachusetts in 1835 there were 116 prisoners—in 1836, 119. The amount of proceeds from the labor of prisoners exceed the expenses. In Connecticut the receipts exceeded the expenditures by \$6000. The Report was full on the New-York prisons, and female penitentiaries. It alluded to the causes of crime, such as Intemperance, Ignorance, want of paternal instruction, ignorance of the moral law, and degraded character of the colored population. At the North one-sixth of the inmates are black, at the South one-half—while in Tennessee, where slaveholders are interested to keep their slaves from prison, only 3 in 100 were colored. Can not humanity do here, what slavery effects there? 3. The County Prisons are in general badly constructed and in a lamentable condition. The Report closed with an allusion to Capital Punishment.

PASTORAL ASSOCIATION.

The Pastoral Association of Massachusetts met on Tuesday afternoon, at Park Street Church. After a prayer by Dr. Fay, of Charlestown, a sermon was delivered by Rev. Dr. Codman, of Dorchester. His text was Matt. xii. 3—"Can ye not discern the signs of the times?" It was a well written and sensible performance.—He dwelt particularly on the peculiarities of the times, and the appropriate duties of Christian ministers, which these peculiarities imposed upon him, viz.—The great changes which have taken place within the last few years, characterize the times as peculiar, for 1. Excitement—2. Moral Reform—3. Censoriousness—4. Love of Innovation—5. Restlessness—and 6. A Spirit of Religious Controversy. These characteristics called on the minister of Christ, for 1. Great firmness and steadiness—2. Independence of mind—3. Prudence—4. Affectionate spirit—5. Faithful preaching of the doctrines of the Bible—6. Attention to pastoral duties—7. Increased zeal—8. Deep piety, and 9. Humble prayer. The meeting was well attended, and the sermon, fraught with such practical good sense, cannot fail to suggest to the ministry of the living God the necessity of watching and improving the signs of the times, to constitute them more efficient ambassadors of God's revealed truth.

We learn that Rev. Richard M. Ely, late of Saxton's Village, Vt., has accepted the invitation of the second Baptist Church in Townshend, Vt., to become their pastor. Mr. Ely has already entered on his labors.—*Ibid.*

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

TUESDAY, May 24. Convention called to order by Chairman of the preliminary meeting.

The committee previously appointed to nominate officers for the Convention, reported SAMUEL FESSENDEN, of Portland, Maine, for President, who took the chair by unanimous vote of the Convention, and entered on his duties with pertinent remarks, expressive of his views of the object for which the Convention was assembled.

The Nominating Committee reported for the other officers of the Convention the following gentlemen:

FOR VICE PRESIDENTS.

James Appleton, Portland, Maine.

David Stowell, Goffstown, N. H.

James Milligan, Ryegate, Vt.

Isaac Winslow, Danvers, Mass.

Henry Cushing, Providence, R. I.

Joel Hawes, Hartford, Ct.

FOR SECRETARIES.

James Ballard, Bennington, Vt.

Orson S. Murray, Brandon, Vt.

Benjamin Kingsbury, Boston, Mass.

FOR TREASURER.

Orin P. Bacon, Dorchester, Mass.

FOR STANDING COMMITTEE.

Samuel J. May, Boston, Mass.

David Root, Dover, N. H.

Wm. L. Garrison, Boston, Mass.

Theodore S. Wright, New-York City.

Ira M. Bidwell, Lowell, Mass.

John G. Whittier, Haverhill, Mass.

Elizur Wright, Jr. New-York City.

FOR COMMITTEE OF FINANCE.

Drury Fairbanks, Boston, Mass.

Wm. Brown, Boston, Mass.

Orin P. Bacon, Dorchester, Mass.

For Com. to prepare Roll of Convention.

Nathaniel Southard, Boston, Mass.

John E. Fuller, Boston, Mass.

The report of the Committee was unanimously adopted.

Hymn selected for the occasion.

Prayer by James T. Woodbury, of Acton, Mass.

On motion of Samuel J. May, it was then resolved that when this Convention adjourns, it adjourn to meet in this place at 3 o'clock, P. M.

A thrilling letter was then read by Mr. May from George Thompson.

David Thurston, of Winthrop, Maine, introduced the following resolution, and sustained it in an address to the audience:

Resolved, That the retrospect of the past, the aspect of the present, the ground of our confidence and the source of our strength, urge us not only to persevere, but to increase our activity in the cause of immediate emancipation.

Adopted unanimously.

Henry B. Stanton, Agent of the American Anti-Slavery Society, came forward to second the resolution, and addressed the Convention.

James Milligan, of Ryegate, Vt., addressed the Convention in support of the following resolution:

Resolved, That in carrying forward this great work, we must strive to act in accordance with the will of God.

This resolution was seconded and sustained by Theodore S. Wright, of New-York City, and adopted unanimously.—Adjourned till 3 o'clock.

AFTERNOON, 3 o'clock. Met according to adjournment. President in the chair. Hymn by the choir.

Roll read by Nathaniel Southard of the Committee.

On motion of Mr. Southard, Voted, That all friends of the cause present, who desire to take a seat and act a part in this Convention, be desired so to do.

C. C. Burleigh offered the following resolution, and addressed the Convention:

Resolved, That the Statesman of the North, who appeals to our patriotism to induce the surrender of the right of free discussion, deserves severer rebuke and sterner exposure, than the open justifier of the crime of slaveholding at the South.

Adopted unanimously.

On motion of Mr. May, Resolved, That an effort now be made to raise TEN THOUSAND DOLLARS for the benefit of the cause.

WEDNESDAY MORNING, 10 o'clock.—Meeting opened with hymn by the Choir. Prayer by David Root of Dover, N. H. Statements were then made by Mr. Charles of New-Bedford, Baptist delegate lately returned from England.

The following resolution was offered and sustained by Charles Stuart, and seconded by O. S. Murray:

Resolved, That when the Church becomes so corrupt as to use its influence to delay and prevent the fulfilment of the will of Christ respecting righteousness, peace, purity, and temperance, it becomes necessary for those who love and reverence the Gospel, to associate themselves anew for the support of these its fundamental principles; and that such associations are the true and only church of Christ.

Recommended to the Committee.

Mr. Root of Dover, N. H. moved and sustained the following resolution:

Resolved, That inasmuch as the principles and measures of abolitionists are based upon the word of God, it is the duty of ministers of the Gospel, and Christians generally, to come to the aid of this great enterprise of delivering the captives of this land.

Laid on the table, at the mover's request.

Mr. Grosvenor introduced the following preamble and resolution, which by request of Mr. Loss, was laid on the table, to be called up to-morrow morning at nine o'clock.

Whereas the events of the last three years, touching the education of our colored brethren, abundantly prove that a most deep-rooted and cruel opposition extensively exists to their elevation and improvement, in consequence of which the "Oneida Institute" is the only literary institution east of Ohio, where it is officially announced that colored students can enjoy equal privileges with others in a collegiate course of education; and whereas an attempt has been made to crush this institution by legislative proscription, therefore

Resolved, That it be earnestly recommended to Abolitionists to bestow on Oneida Institute their patronage and support, so that it may be placed above pecuniary embarrassment, and be furnished with every requisite facility for carrying forward its pupils in its prescribed course of studies to the best advantage.

The Committee to whom were re-committed the resolution in relation to the Church, submitted the following substitute:

Resolved, That the countenance given to slavery by the participation and apologies of the principal preachers of the Christian church, has been more effectual for its support than any other cause; nor can we look for its abolition till the church is purified from this sin.

Adjourned till 3 o'clock, P. M.

AFTERNOON. The Convention was opened by singing.

The Committee of Finance reported, that after ascertaining the amount of expenses attending the Convention, it recommends that each member of the Convention pay into the Treasury fifty cents.

The report was accepted.

Samuel J. May here called, in a brief address, upon the Convention for additional pledges to the cause, in order to make the whole sum subscribed \$10,000.

Mr. Wright of Boston, introduced the following resolution, which was sustained by himself, James Appleton of Maine, Guy C. Sampson of N. Goshen, Ct. H. B. Stanton, Mr. Fitch of Boston, Mr. Root of Dover, N. H. Theodore S. Wright of New-York, Mr. Loss of Utica, N. Y., Mr. May, Mr. Milligan, and Charles Stuart:

Resolved, That regarding a surrender of our right of Free Discussion upon the altar of southern slavery, as involving, on our part, the commission of moral suicide—treachery to the cause of civil liberty and of humanity—and guilt before high heaven; we hereby pledge ourselves to one another—to the oppressor and the oppressed—to our country and our God—that, undeterred by threats of "prosecution at common law," whether in the messages of our Governors, the pages of our theological reviews, or the reports of Legislative Committees, come what may—gag law or lynch law—we will never cease from its exercise, full, free, and undiminished, until the last fetter shall be broken, and slavery and prejudice shall be buried in one common grave.

Adopted unanimously by the whole audience simultaneously rising in its favor.

Mr. Root now called up his resolution, which was laid on the table in the morning. Mr. Harris of Haverhill sustained the same, and it passed unanimously.

Adjourned till to-morrow morning at 9 o'clock.

Concluded next week.

THE TELEGRAPH.

JUNE 2.

CORRESPONDENCE OF THE EDITOR.

Providence, R. I. May 21, 1836.

This is the land of ROGER WILLIAMS. Providence was the name given to this place by that great apostle of religious liberty, when he found here, among savages, an asylum from the ferocious persecutions of his more savage fellow-countrymen. My feet tread the soil with involuntary cautiousness, lest they should disturb the ashes of the venerated saint; for, strange to tell, his burying place is unknown to this ungrateful generation. But so his holy soul rest in Abraham's bosom, no matter about his dust. No matter tho' it be scattered in the winds of heaven to the ends of the earth. The same Power that preserved it, corruptible, from the ruthless hands of intolerance, and provided it a temporal retreat among the sons of the forest, will not fail to gather it incorruptible, to an eternal rest among the faithful.

Providence is in many respects a delightful little city, facing the South, spread out from a valley in the centre, over hills East and West. The first object that must strike one who loves gospel plainness and simplicity, at a distant prospect of this city, is the extravagance of its spires. In this heathenish, idolatrous show, it exceeds any other city I have yet seen. However much others may gaze at these Babel-works with complacency and delight, I can only view them with mortification and sorrow, as monuments of human folly and vanity—a wicked waste of time and treasure.—Until Christians make a better use of their time and money, let them cease to rebuke the vain display of the heathen. For what are the splendid appendages to heathen temples erected? To be gazed at. And for what are steeples built on Christian temples? To be gazed at. Is this species of wastefulness and idolatry criminal in the heathen? And who shall tell them

of it? Who shall preach repentance to them? Christians who are in the same sin? "Physician, heal thyself."

The history of most cities shows them to have been so many scourges, so many curses to human society. Their physical waters and atmosphere are not more poisonous, not more deadly than their moral. Their very elements pollute the body, debase the mind, and destroy the soul. He who can spend his days in a city and die uncontaminated, is an anomaly. When search was made for righteous men in the cities of the plain, Abraham was sadly disappointed. He found that where he had reckoned on fifty, the Lord did not find ten. I am not prepared to say that the cities of our land are yet as corrupt as was Sodom; but it is indisputable that they are filling up with the very sins which destroyed Sodom and Gomorrah. All classes are contaminated. "Like people like priest." Those whom God has commanded to lift up the voice against sin in the cities of our land, are false to their trust. Not a title of them will stem the torrent of wickedness, but will float along on the corrupt current. There are exceptions. But they are exceptions. Not half a title of them will go an inch further than they are dragged or driven by self-interest, in the shape of popular favor, against intemperance or lewdness, which are constantly swallowing up their own children, and their neighbors' children around them—to say nothing about slavery, war, or other national sins which are every moment exposing the nation to the just judgments of God.

The discussion of the temperance question in Albany, last winter, shows pretty fairly, in my estimation, how far the country is in advance of the cities in the work of human reformation. And the country has only begun to reform. Then let the work be pushed forward in the country. Let thousands of voices be lifted up from our valleys, and the sound be swelled abroad by other thousands from our mountains, until these Sodom and Babylons be shaken and purified, lest God destroy them. We must not wait for the cities.

They are governed by the aristocracy who hold not only the rabble at their control, but the city clergy in general, and much of the city press, religious, so called, as well as political. Reform has got to be pushed forward by the hard-handed, honest-hearted, pure-minded, intelligent inhabitants of the country. Every man, woman and child throughout the country, must be marshalled and drilled into one vast, solid, mighty moral phalanx, that shall come down upon these sons of Satan with overwhelming power. Unless we do this work speedily, God will destroy them and scourge us. There is no time to be lost. The heavens already gather blackness. The tempests of divine wrath are ready to be poured down. The subjects are already igniting for destruction.

Boston, Monday, May 23.

Yesterday in the afternoon I occupied the pulpit of Ray Potter, in Pawtucket, otherwise North-Providence, R. I. Bro. Potter is a follower of Robert Hall, and editor of the Pawtucket Record. His congregation have lately enjoyed a season of revival. There have been other revivals in this region, principally in those churches whose ministers are most faithful in preaching against all manner of sin. Brother Blain of Providence has Baptized 143—Brother Bronson of Fall River, 157.

At 5 P. M. I listened to an address from H. B. Stanton, agent of the American Anti-Slavery Society, delivered in the meeting-house of the First Baptist Church in Pawtucket. It was a most powerful and triumphant vindication of the New Testament against the impious charge that it sanctions and sustains slavery. It was the work of a servant of the Most High, hewing right and left with a broad sword in each hand, and arms nerved by the power of the Holy One. I could have desired that all the ungodly slanders of that blessed book had been present. They must have been filled with deep chagrin and awful consternation, under the flashing and thundering of such all-conquering, all-devouring truth. When will professed Christians, ministers of the Gospel of the New Testament, discover the astonishing, shameful inconsistency of acknowledging slavery to be wrong, and then resorting to this gospel to sustain acknowledged wrong? What is the influence of men guilty of such inconsistency in favor of pure, holy, undefiled religion?

This morning left Providence at 7 o'clock.